God, and established in the [illegible]mandements of the morall law; specially in the first, [illegible], and sixt commandements. Againe, faith is required, whereby euery man must beleeue that the calling in which hee is, is [illegible]cular calling, in which God will beeserued of him. For [illegible]olesse the conscience beesetled [illegible], no good worke can be done [illegible] any calling. And [illegible] stablishing of [illegible] rule [illegible] [illegible] wh[illegible] with gifts for [illegible]g, namely, aptnesse, [illegible]lingnesse, and are hereunto called or set apart by men, whome it concernes to call, are indeede called of God. Thus the elders of Ephesus hauing gifts to feede [illegible] seeing not called of God immediate-

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ly, but by men, are ſaide to *be made ouer-ſeers by the holy Gh*

And *Paul* ſaith, that God com
2. Cor. 5. 22 mitted not onely to himſelfe
1. Tim. 4. but alſo to *Timothie* the mi niſterie of reconciliation: and yet was *Timothie* not calle immediately of God, but b men. And thus, in all othe offices and conditions of life hee that hath gifts fit for hi place, and is in good manne called thereto by them whoſ dutie is to call, may aſſur himſelfe, that hee is called o God. And from this doubl faith and perſwaſion, that ou calling is lawfull in it ſelfe, an lawfull or pleaſing God in re ſpect of vs, ariſeth an aſſuranc of the preſence of God, and o his protection, when wee walk in the duties of our callings.

In the labour and worke o

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ir calling there is required a
uble action of faith. The first
to order our labours, that
ey be done in good manner,
at is, in obedience, & to good
ds, that is, to Gods glorie,
d to the good of men with
nome we liue. In this respect
Noah said to build an Arke by Heb. 11. 7.
ith, and good princes to or-
er their common-wealthes, &
way of protection *to make*
arre with their enemies: and
us must euery man of euery ver. 33. 34
ffice, calling, trade, occupati-
n, doe his dutie by faith. The
cond action of faith is in our
ily labours to restraine and
oderate our care. Men com-
ōly take vpon them a double
re; one is to doe the workes
labours of their callings; the
her is to procure a blessing
d good successe to their fore-

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ſaid labours. But faith in Gods word where it raignes, it ſtirres up the hearts of men onely to the firſt care, which is in the performance of their painefull labours and duties, and it reſtraines them from the ſecond, cauſing them to leaue it to god. For when men haue done the dutie that appertaines vnto thē then faith makes them without any more adoe, to waite for a bleſſing on God. To this purpoſe the holy Ghoſt ſaith, *Caſt thy burthen on the Lord, and he ſhall nouriſh thee.* Againe, *Be nothing carefull, but in all things let your requeſt be ſhewed vnto God in prayer and ſupplication with thanksgiuings:* and *Caſt your care on God.* Now this faith, whereby we depend on God for the good ſucceſſe of our labours, hath an infallible ground; namely,

Pſal. 55. 23.
Phil. 4. 6.
1. Pet. 5. 7.

namely, That God best knowes our wants, and hee will giue vnto vs all things which he in his wisedome knowes to bee necessarie. Christ saith, *Your heauenly father knoweth that you haue need of these things*, that is, *foode and raiment*. Againe, *He careth for you*: and, *nothing shall be wanting vnto them that feare God*. If men would by faith build on these promises, they should not need like drudges of the world to toyle and spend themselues, and the best part of their daies in worldly cares, as they doe. For they should haue a greater blessing of God with lesse care, if they would trust him: and they should haue farre more time then they haue to care for heauen and heauenly things.

Math. 5. 32.

1. Pet. 5. 7. Psal. 34. 9.

Thirdly and lastly, euery calling since the fall of *Adam*

hath miſerie & affliction to bee his companion. And for the quiet bearing of the miſeries of euery calling faith is of great moment. For it works patience by perſwading & ſetling our mindes in two things: the firſt that God is well pleaſed with vs, and that we are reconciled to God in Chriſt: the ſecond, that all our miſeries ſhall in the end turne to our good & euerlaſting ſaluatiõ. And where theſe two perſwaſions take place, there is contentation in any eſtate.

Thus much for the meaning of the text: nowe followes the vſe. The firſt and principall vſe concernes the information of our iudgement, in the maine point of our ſaluation. For hence *Paul* hath taught vs to gather, that a ſinner is iuſtified be-

before God by his faith, without the workes of the law. And hee disputes on this manner: *if a sinner bee iustified by faith, hee is not iustified by the lawe: but a sinner is iustified by faith: therefore hee is not iustified by the lawe.* Gal. 3. 11.

The conclusion is propounded in the eleuen verse of the 3. chapter to the Galathians. The maior is confirmed in the 12. verse by the diuerse maner of iustifying: *The lawe* (saith *Paul*) *iustifieth by doing, not by beleeuing: and faith iustifieth not by doing, but by beleeuing.* The minor is confirmed in the 11. verse by the testimonie of the prophet *Habacuck: The iust shall liue by his faith.* And whereas the Papists of our time say, that *Paul* in this argument disputes onely against such workes of the law as are done by nature,

but not by grace: they erre and are deceiued. For he oppoſeth not works of nature and works of grace, but workes and faith, doing and beleeuing: and the prophet ſaith very plainely: and marke it; that the iuſt man, who is a doer of the workes of grace is iuſtified and liues not by his workes, but by his faith. Again, where they make a double iuſtification: one wherby a ſinner is made a iuſt man, the other whereby a iuſt man is made more iuſt: and teach that the firſt is by faith without workes, and the ſecond by faith and workes, they erre likewiſe. For not only a ſinner vnconuerted, but the iuſt man ſtands iuſt, and is ſtil iuſtified by his faith without his workes, *Paul* when hee alleadged this text knew but of one iuſtification, whether wee reſpect

respect the beginning or the continuance and the accomplishment thereof.

Secondly, hence may be learned the right way of reformation of our liues. In this reformation two things are required: an *Examination*, and a *change*. If we examine our liues by this text, we shall finde two maine faultes and aberrations in the liues of men. The first is that they reiect and put away the rule of direction that serues for the ordering of their liues. And this doe they, when they doe not beleeue and trust god in his word. And we may not thinke, that this our vnbeleefe is a small matter: because it is a mother sinne of all other sins: and it is the principall law of the kingdome of darkenes, not to beleeue God. Hereupon our

enemie *Satan* endeauoured by all meanes to imprint this lesson of vnbelicfe in the mindes of our first parents: and hauing effected his purpose, hee euer since indeauoured to make this sinne to raigne in the liues of men. It raignes commonly by seauen especiall fruits or sinnes The first is *Atheisme*, when men denie God and his word. Atheisme hath two parts: Epicurisme and Temporising. Epicurisme is, when men contemning Gods commandements, threatnings, promises, care for nothing but meate, drinke, and pleasures. Temporising is, when men imbrace religion so farre forth as they are forced by lawes & times, & no otherwise. These are the common sinnes of our daies. The second fruit is *Heresie*, and that is, whe-

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men distrust God in some Article of faith. This fruite abounds in this last age of the world; because in these times the diuell hath reuiued the heresies of the former ages. The third fruit is *Apostasie*, and that is, when men chaunge their faith and religion. And this change is made: when the euill heart of vnbeliefe causeth thē to depart from the liuing God. Heb.3.12. This hath beene the fault of the people of this land in the daies of persecutiō. The fourth fruit is *Hypocrisie*, which is to make a shewe and pretence of faith, and to want the power of it in honest and godly conuersation: or againe, hypocrisie is nothing else, but the vnbeliefe of the heart, couerted ouer with the false appearance of faith. And it is the common

mon ſinne of theſe times, i
which a formall or ceremonia
faith, and ceremoniall repen
tance beare a great ſway. Fo
men make the higheſt degre
of profeſſion that can be, whe
they come to the Lords table
& yet afterward take to them
ſelues libertie to liue and doe a
they liſt. The fifth fruite is, *ca*
nall ſecuritie, when men vpo
contempt of the iudgements
God, and threatnings of h
word, goe on ſtill in their ſins
flattering and ſoothing them
ſelues. Thus the ſonnes in la
Gen. 19. 4. of Lot when they heard
the deſtruction of Sodome,
ſteemed it but as a mockerie
Thus did the Iewes make
league with hell and death
Iſa. 28. 15. and ſaide with themſelues
Math 25. that the ſcourges of Go
ſhould not come at them

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And in this laſt age of the world, men ſhall wholly addict themſelues to pleaſures and profits, thinking nothing of any iudgement of God, till vengeance befall them. The ſixt is, *wilfull ignorance* of the will and word of God. For the diuell blindes the mindes of vnbelecuers, that the light of the Gospel ſhine not vnto them. This is the fault of our common people, who commonly hold an opinion, that it belongs not to them to knowe the word of God: becauſe they are not learned (as they ſay:) or becauſe they haue other buſineſſe to thinke on. The laſt fruit is *worldlineſſe*, and that is when men minde nothing but worldly matters. And this comes of the want of faith in the prouidence of God. Theſe

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are the principall fruits of vnbeliefe, whereby it may easily be discerned & descried where it is. And if any man thinke himselfe to haue a fulnesse and perfection of faith, as many do; euen this one thing is a sufficient argument of his vnbeliefe, For it is the first steppe to faith, to see in our selues the want of faith.

The second main aberration in the liues of men is, that they set vp false rules to order their liues by: & they are foure. The first is the *light of naturall reason,* For many are of opinion, that it is sufficient to the pleasing of God if they liue ciuilly, that is, doe iustice to euery man, & liue peaceably, hurting none. This is the blinde Diuinitie of the world, that if they carie themselues thus & thus, whatsoeuer their

their ſinnes be, God will holde them excuſed. But they are far wide: for in a life acceptable to God, faith is required; the light of reaſon will not ſerue the turne. *Paul* ſaith, *The wiſedome of the natural man is enmity to god; and hee cannot diſcerne the things of God.* The Pharaſies had ciuil iuſtice and goodneſſe: yet ſaith Chriſt, except your iuſtice exceede theirs, ye cannot enter into the kingdome of heauen. Rom. 8. 5. i. Cor. 2. 14.

The ſecond falſe Rule is *Senſe*, that is, ſeeing and feeling: by this men commonly liue. If wee enioy the good bleſſings of God, health, wealth, libertie, peace, honour, good report, then wee can truſt God: but if hee withdrawe his bleſſings, and preſent himſelfe to vs with an emptie hand, wee truſt him no lõger, nay we murmure

mure and diſpaire, and without feare of God vſe any vnlawfull meanes to releeue our ſelues. Though wee haue his pretious word, yet doe wee not truſt him vpon his bare and naked word, vnleſſe withall he lay downe vnto vs ſome good pawne, and make vs to feele and enioy his good bleſſings. Againe, if any man that is our friend, make promiſe of help or deliuerance in any danger, wee reſt content and find our ſelues much eaſed thereby: and yet the promiſes made by God in his word of helpe and deliuerance, though they be often read vnto vs, and often vrged, breed not the like contentation. Hee that on his death-bed hath commẽded his children to ſome truſtie friend, departs more quited in minde then if he had commended thẽ

without

without helpe of friend to God their beſt father. A man vpon good ſecurity lends to another, an 100. pounds hoping for the principall with the increaſe at the yeares end: yet dare he not skarce deliuer an 100. pence to the poore members of Chriſt, vpon the promiſe and bond of God himſelfe, who ſaith? *Hee that gives to the poore, lends to the Lord,* and he will returne the ſaid gifts with a bleſſing. Nowe all this comes to paſſe, becauſe men rather truſt them whome they ſee, then God whome they neuer ſaw. Moreouer, it is a propertie of them that doe indeed beleeue, to iudge their eſtate by feeling: but herein they deceiue thēſelues. For we muſt liue by faith & not by feeling: and feeling is often deceitfull. Becauſe ſuch as finally fal away from

from God may haue a feeling, or taſte of the good word of God, and of the powers of the life to come.

Heb.6.4. The third falſe Rule is *falſe faith*, which is without or againſt the word. Thus the Turke liues by his falſe faith: the Iew by his: the Papiſt by his. For he beleeues as well the Traditions of men, as the word of God, & he puts his truſt not onely in God, but alſo in the creatures, namely, Saints & angels. Thus alſo doe Magitians, ſorcerers, witches, inchaunters, whatſouer they doe, by a Satanicall faith in that couenant which they haue made with the diuel. And ſuch perſons as aske counſell of witches and wizzards, called cunning men and women; help themſelues onely by their falſe faith. For when they

they vſe charms or ſpels, or like Satanicall ceremonies, they cõmonly finde ſucceſſe & are helped of the euils that betide thẽ. And that comes to paſſe on this manner. In the vſe of the foreſaid ceremonies preſcribed and deliuered by witches, they haue a blinde and erronious faith: vpon their faith followes a Satanicall operation in effecting of the cure deſired. For charms or ſpels beeing but words haue no vertue in them to eaſe or helpe man or beaſt, either by creation or by any ordinance of God in his word: and therefore the effect they haue, is by the power of the diuell vpon mans faith. Let our common people thinke on this, who though they much boaſt of their faith in Chriſt, yet whẽ they are in any extremitie or danger,

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danger, very commonly practiſe this Satanicall faith.

The laſt falſe rule is: the *luſt of the heart*: and by this rule doe moſt men ſquare their liues. The luſt that commonly rules is threefold; luſt concerning bodily pleaſure, luſt of worldly wealth, luſt of honor, as S. *Iohn* ſaith. *Whatſoeuer is in the world, is the luſt of the fleſh, the luſt of the eye, and the pride of life.* 1oh.2.16.

Thus much of the examination: now followes the change. That we may change our liues in reſpect of vnbeleefe, foure things are required. The firſt is, that we muſt acknowledge & bewaile our vnbeleefe with the manifold fruit thereof. And we haue good cauſe to doe ſo. For by vnbeleefe the diuell erects his kingdome in mens hearts, and workes his pleaſure h.2.2.

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in vs and vpon vs. Secondly, vnbeliefe corrupts and defiles all our actions whatſoeuer, though otherwiſe they bee good & lawfull in themſelues. *Paul* ſaith, that *to vnbeleeuers all things are vncleane, yea their mindes and conſciences are defiled.* Tit. 1. 15. Thirdly, vnbeliefe depriues vs of the good bleſſings of God, which otherwiſe wee might enioy. *If ye beleeue not, ye ſhall not be eſtabliſhed,* ſaith the Prophet. In Capernaum Chriſt could do no great wonders, by reaſon of their vnbeliefe. Laſtly, vnbeliefe pluckes downe vpon men the plagues and iudgements of God. *Moſes* and *Aaron* were barred the land of Canaan for their vnbeliefe. A certaine prince was troden to death in the gates of Samaria, becauſe he would not beleeue the word

Iſa. 7 9.

Mark. 6. 5.

Num. 20. 12.

2. King. 7.

of

of the Lord by the mouth of Eliſha. *Zachary* was dumbe for a time, becauſe hee would not beleeue the meſſage of the angel. Many at this day, when the iudgements of God lie heauie on them, ſay preſently they are fore-ſpoken, and they crie out on this or that ſuſpected witch. But ſuch perſons are often deceiued. For the great witch that doth them all the hurt, is the vnbeliefe of their hearts where by they diſtruſt God in his word: and this ſinne alone, if there were no witches in the world, is ſufficient alone to prouoke God to plague and puniſh vs ſundrie waies and that grieuouſly. Therefore let vs with bitternes of heart bewail our vnbeliefe: and the rather becauſe it is a ſteppe to faith to acknowledge the want of faith.

The ſecond thing to be done is to make examination whether wee bee in conſcience convicted of the certentie of the word or no. If we bee not, wee muſt labour to bee conuinced. Becauſe that naturall atheiſme, whereby we doubt whether the bookes of the Prophets and Apoſtles bee the word of God or no, hinders the certentie of faith, For the ſetling of the conſcience in this point, theſe arguments may bevſed. The firſt: it is a principle in nature that there is a god: if there be a God nature can ſay hee is to be worſhipped; if hee beeto bee worſhipped, he hath reuealed himſelfe and his will to man, for otherwiſe he cannot be worſhipped. And this reuelatiõ is to be found in the writings of the Prophets and Apoſtles, and in

no other writings of men: be-
cauſe wee finde the doctrine o
Scriptures to bee agreeable to
the very nature and maieſtie o
God, & ſo is no other doctrin
or learning whatſoeuer. For i
is the moſt auncient, & al othe
religions come farre ſhort of it
It is one and the ſame, euer
more conſenting with it ſelfe
without change or alteration
The Apoſtles agree with the
Prophets: the Prophets with
Moſes: and all with the firſt re-
uelation made at the creation
Againe, (*a*) it diſcouers and re-
ueales the ſecret thoughts o
men, that no art or learning car
diſcouer: and this argues that i
was penned by him who is the
ſearcher of al hearts. The ſecõ
argument is a wonderfull *Euí-*
dence of the truth, not to be foũ
in any other writings in the
world

(a) Pſal. 10. 6. 11. 13. & 14. Luk. 38. 11. 2. Apoc. 18 7. 1. Cor. 2. 14. Mat. 12. 34. Pſal. 7. 8 Iſa. 28. 15 Luk. 12. 19. 45.

world. This euidence ſtands ſpecially in eight things: The firſt is that the writers of ſcripture fully & plainely ſet downe their owne faults, yea their cheifeſt faults, not ſparing to ſhame themſelues in mans reaſon: and this argues, that in writing they were guided by the ſpirit of truth. The ſecond is, that the books of Scriptures containe many miſteries aboue the reach of mans reaſon, yet not againſt reaſon: becauſe we may diſcerne a truth in them, and that by groundes and principles of reaſō. The third is, that the ſpeeches of Scripture aime not at by-reſpects, but ſimplie and abſolutely giue and aſcribe all glorie to God alone. The fourth is, that the Scriptures containe full & perfect doctrine for the pacifying, ſetling, and directing

Num. 20. 12. Pſal. 52 & 115. 11. & 73. 22. 1. Tim. 1. 13.

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directing of the conſcience i
all things. The fift is the holi
neſſe and puritie of the law o
Moſes, in that it accuſeth an
condemneth all men of ſinne
and preſcribeth perfect righte
ouſnes. Herein it ſurpaſſeth th
lawes of all countries, com
mon-wealths, kingdomes wha
ſoeuer. The ſixt is the wiſe
dome that appeares in the po
licie or gouernement of the co
mon-wealth of the Iewes ſe
downe by *Moſes*. The ſeauent
is a reconciliation of iuſtice an
mercy propounded in the Go
pel. For in Chriſt iuſtice an
mercy meete, and iuſtice aft
a ſort giues place to merc
The eight thing wherein th
euidence of truth appeares, nedi
the conſent of Scripture with
ſelfe: for doctrine agrees wi
hiſtorie, and euery part w
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ery part. This manifold euidence of truth, ſhewes that ripture is from the God of th. If any ſay, that they finde ſuch euidence in Scripture, nſwer it is their owne fault: if they would ſeriouſly read e Scriptures with prayer to od, it would appeare. The ird argument is the efficacie the word: which appeares this manner. Gods word is t contrary to the nature and rupt diſpoſition of man: and t for all this, when, beeing eached it conuinceth and ndemneth men of ſinne; it rneth and conuerteth them it ſelfe, and cauſeth them to e and die in the loue and obedience thereof. Thus could it ner doe, vnleſſe it were of ine operation. The fourth ument is, that the Prophets

Heb. 4. 12. 2. Cor. 10.

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and Apoſtles wrought miracles for the ratifying and confirming of their doctrine. Now theſe miracles ſurpaſſe the ſtrength of nature, and were immediately from God: and therefore the doctrine thereby confirmed, was alſo of God. The fift and laſt is, that the writings of the Prophets and Apoſtles containe many prophecies or predictiõs of things to come, that none could foreſee or fore-tell, but God. The name of *Ioſias* and his doings
1. King. 13. 2. are fore-told 330. years before
Iſa. 44. end. hee was borne. *Cyrus* and his doings are mentioned more then an 100. yeares before his birth: now theſe and the like propheſies argue that the whol doctrine is of God. By theſe & like arguments, are all that inwardly doubt of the word of God,

God, to ſettle and ſtabliſh their conſciences.

This done: then followes the third point, and that is, that we muſt ſearch & inquire what is the ſubſtance and ſcope of the word of God. The ſcope of the whole Bible is Chriſt with his benefits, and hee is reuealed, propounded, & offered vnto vs in the maine promiſe of the word; the tenour whereof is, that God will giue remiſſion of ſinnes and life euerlaſting to ſuch as will beleeue in Chriſt. To this maine promiſe, God hath added a maine commaundement, which biddes vs to beleeue the ſaid promiſe, or to apply Chriſt with his benefits vnto our ſelues. Now then our third dutie is, to ſubiect our hearts and wils to this commaundement that bids vs be- 1. Ioh.

beleeue in Christ. This is the ſubiection of faith, of which two things muſt be obſerued. One is, that this is the firſt ſubiectiõ that we can giue to God, to truſt him vpon his promiſe for the pardon of our ſinnes, & for life eternall. And from this ſubiection of faith, ariſeth our ſubiection to the whole word. In Christ are all the promiſes
2 Cor. i, 21. of God, *yea*, and *Amen*: the law and the obedience of all the commaundements thereof is eſtabliſhed by faith: without Christ no good thing can be done. The ſecond point is, that this ſubiectiõ is eaſie, in reſpect of that ſubiection which the law requires. The perfect obedience of the law is impoſſible to all men except Christ, yea, to ſuch as are borne anew of the Holy Ghoſt, though for the

the time of this life, they deſire it neuer ſo earneſtly. Yet faith in Chriſt and repentance is ſo far forth poſſible to all that will & deſire it, that whoſoeuer doeth ſeriouſly but will to beleeue and to be conuerted, doth indeed beleeue and is conuerted, and doth pleaſe God, and ſhall not periſh eternally; although the beginning of this faith and conuerſion beeweake, ſo it bee in truth and not counterfeit, Iſa. 1. 19. *If ye will and obey, yee ſhall eate the good things of the land.* Luk. 11. 13. *Your heauenly father giueth the holy Ghoſt to them that deſire him.* Math. 11. *My yoke is eaſie, and my burden light.* Therefore let vs trie our ſelues whether we haue will to ſubiect our ſelues to the word of God, that bids vs beleue in Chriſt: neuer-

the leſſe we may not think that this will to beleeue is in our power. For it is by the ſpeciall mercy of God ſtirred vp in the hearts of the Elect, by the operation of the Holy Ghoſt.

The fourth and laſt thing in this change is, that faith in chriſt or in the word beleeued, muſt raigne and rule in the heart: bringing the whole man in ſubiection to the whole word of God. And this faith in Chriſt doth: becauſe when it is once ſetled in the heart, it workes in vs a ful and ſetled faith of euery part of the word of God; namely, of his precepts and of his threats. Here then our duty is to ſubiect our ſelues by meanes of our faith to the whole word: and to ſuffer nothing within vs but it alone to beare ſway. This is the will of God; let the word

ol. 3. 17.

of

of God dwell in you plentifully. The good ground yeelds it ſelfe and giues place, that the ſeede may take deepe roote. It is a bleſſed thing to haue the kingdome of God erected in our hearts: now this kingdome is erected, when the word of God keepes all the powers of bodie and ſoule in ſubiection. And when our faith in Chriſt brings our thoughts, affections, words, deedes, ſufferings in ſubiection to the word of God, then we liue by faith.

The third vſe followeth: in that we are to liue by our faith we are taught to ſeek for knowledge of the will and word of God, and daily to increaſe in the ſame knowledge; ſpecially to acquaint our ſelues with the commandements of God that concerne vs, with his promiſes,

and threatnings. For faith is the life of our ſoules, and the word is the life of faith: becauſe it is firſt kindled & afterward confirmed by the hearing of Gods word. Againe, the word moderates our faith, that we beleeue not more then wee ſhould, or come ſhort in beleeuing. The word therefore that ſerues thus to limit our faith, muſt bee knowne in his ſeuerall heades and points.

Fourthly, hence wee learne how we are to carrie our ſelues in greateſt daungers, as in the time of plague and peſtilence, in the time of famine, in the time of warre and blood-ſhed, in the time of our laſt & deadly ſicknes. We haue then neede of great helpe: & the onely way is then to ſtay our ſelues and eſtabliſh our hearts by our faith on

on Gods promiſes. It is the very ſcope of this text, to teach this one point of doctrine to the Iewes, beeing now oppreſſed by the Babylonians. *Dauid* in danger, and Chriſt in the time of his paſſion, by their faith commend their ſpirits into the hands of God. Of the martyrs and Saints of God, ſome were by their faith impriſoned, ſome racked, ſome ſtoned. Faith in perilous time is of great vſe. Firſt, when a man is halfe dead, it quickens and puts life in him as *Dauid* ſaith, *Remember the promiſe made to thy ſeruant, wherein thou haſt cauſed mee to truſt: it is my comfort in my trouble: for thy promiſe hath quickened me.* Vnderſtand here the promiſe as it was tempered and mingled with his faith. Againe, faith in the

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times of danger doth as it were fenſe and compaſſe vs with the promiſes of God. This may be gathered by the oppoſitiõ that is betweene theſe words & the former. *The vniuſt man puffes vp himſelfe*, ſaith the Prophet, or buildes towers of defence to himſelfe: but the iuſt man only beleeues: and that ſhall be to him in ſtead of all the towers in the world. For it brings vs vnder the preſence, wing, and protection of God: it makes him to be our ſafeguard and tower of defence. This doctrine is to be thought on the rather; becauſe, though we now inioy peace and other bleſſings of God, yet our common ſins and eſpecially our vnbeleefe, cals downe for the great and grieuous iudgements of God.

Moreouer, hence we are taught

taught that euery man muſt haue a faith of his own, *The iuſt man ſhall liue by his* O W N *faith*, ſaith the Prophet. And good reaſon: for euery man is a creature of God, and muſt doe his homage to God by beleeuing in him: and becauſe euery man hath neede of Chriſt for himſelfe: therefore muſt euery one haue a faith of his owne to lay hold on Chriſt. It may bee obiected, that ſometime the faith of others haue ſaued men. Mar. 2.5. *When Chriſt ſaw their faith, hee ſaide to the ſicke of the palſie, Thy ſinnes are forgiuen thee.* And, Iam. 5. 6. *The prayer of faith ſhall ſaue the ſicke.* I anſwer. that the faith of one man may be a meanes to procure health of bodie and other temporall bleſſings, yea faith vnto others yet cannot any man receiue par-

pardon of ſinnes, and eternall life but for himſelfe. Therefore when it is ſaide in the firſt place, *When hee ſaw their faith,* the faith of the palſie man muſt not be excluded but included: and the place of *Iames,* ſpeakes onely of the bodily health.

Again, it may be alleadged, that ſeeing wee are iuſtified by the iuſtice of an other, namely of Chriſt: we may alſo be iuſtified and ſaued by the faith of an other: I anſwer, that the reaſon is not like, becauſe the obediēce of Chriſt is both his and ours: his, becauſe it is in him: ours, becauſe it is applied vnto vs by God, and receiued by our faith: and the like cannot be ſaide of the faith of any other man.

Thirdly, it may be alleadged, that infants haue no faith of their owne; I anſwer, there bee three

three opinions touching Infants faith. The first, that infãts haue actuall faith wrought in them by the holy Ghost: because it is said, Mat. 18.6. *Whosoeuer offendeth any of these little ones that beleeues in me.* But this opinion seemes to bee an vntruth: because faith presupposeth vnderstanding and knowledge, which infants want. Againe, if infants receiued to beleeue when they are young, they would no doubt, shew it when they come to be of years: but faith they shew none, vnles they attaine vnto it afterward by diligent teaching and instruction. And the place in *Matthew* may bee vnderstood of men of yeares, who if they haue contrite and humbled hearts, are little ones beleeuing in Christ. Againe, children after

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ſome yeares by good educatiõ and inſtruction, may attaine to ſome knowledge, and conſequently to faith. Thus *Timothie* was brought vp in the Scripture of a childe. The ſecond opinion is, that all places of Scripture intreating of faith are to bee vnderſtood of men of yeares, and that children are ſaued by ſome other vnknowne and vnſpeakable way without faith. I ſomewhat doubt of this:
Mark.16.19. becauſe it is ſaid. *Whoſoeuer beleeueth not, is alreadie condemned.* Againe, *Without faith it is impoſſible to pleaſe God.* The third opinion is, that children haue faith after a ſort: becauſe the parents according to the tenour of the couenant. *I wil be thy God, and the God of thy ſeede,* beleeue for themſelues and their children: and therefore

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their faith is not onely theirs, but also the faith of their children. Hence it is that the Scripture saith. *If the roote be holy,* Rom. 11. *the branches are holy*; and, *If ye beleeue, your children are holy.* According to humane law, the father & his heires are but one person, the father couenanting for himselfe and his children: what then should hinder, that the father might not beleeue for his childe and the child by the parents faith haue a title to the couenant, and the benefits thereof? It is alleadged, (*a*) that by this means children shalbe borne beleeuers, and so be conceiued and borne without originall sinne. *I answer.* Beleeuing parents sustaine two persons: one, whereby they are men: and thus they bring forth children hauing mans nature with al the

1. Cor. 7

(*a*) Bellar. 16. de bapt. c. 4.

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corruptions of nature. The other, as they are holy men and beleeuers: and thus they bring forth infants that are not so much their childrē, as the children of God. And infants are Gods children not by vertue of their birth, but by the means of parents faith, which intitles thē to all the blessings of the couenant. Children proportionally sustain a double person: If they be considered in and by themselues, they are conceiued and borne in Originall sin. If they bee considered as they are holy and beleeue by the faith, which is both theirs and their parents faith, & consequently haue by this meanes title to Christ and his benefites, originall sinne is couered and remitted. If it bee said, that by this means all children of beleeuing parents are the

the children of God; I anſwer, that wee muſt preſume that they are all ſo; leauing ſecret iudgements to God. To this third opinion I moſt incline: becauſe wee are to iudge that infants of beleeuing parents in their infancie dying are iuſtified, and I finde no iuſtification in Scripture without faith. And this hath beene the iudgement of auncient fathers. *Auguſt.* ſerm. 14. of the wordes of the Apoſtle, *How* (ſaith hee) *doe infants beleeue? by the faith of the parents. If by the faith of parents they bee purged, by parents ſinne they are polluted. The body of ſinne in the firſt parents begot them ſinners: and the ſpirit of life in their latter parents did regenerate them to bee beleeuers.* Bernard epiſt. (77. ſaith, *Among the nations*

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as many as were faithfull, if they were of yeares, we beleeue that they were cleansed by faith and the sacrifices, and that the parents faith alone auaileth for children, yea that it is sufficient for them. Againe, *It is meete and for the honour of God, that to whome age denies their owne faith; grace should graunt to them a benefit by the faith of another.*

Se further Iust. q. 56. Aug. epist. 23. 57. 105. de bap. l. 4. cap. 2. Bernar ser. 66. in Cant.

Thus then it is manifest, that euery person must haue a faith of his owne. Hence we learne, that the doctors of the Romish Church erre and are deceiued, (*a*) when they teach, that a man may rest himselfe in the faith of his teachers, beleeuing in sundry things only as the Church beleeues, though he knew not distinctly what is the faith of the Church. Againe, here the Popes pardons fall to ground,

a Immanuel Sa. in Aphorismis confessariorum.

For

For in vaine doth the Pope by the power of the keyes, apply the meritorious workes & the ſatisfactorie ſufferings of one man to another, conſidering euery man is ſaued onely by his owne faith. The wiſe virgins profeſſed that they had oyle no more then ſerued their owne turnes. They knew not the popiſh doctrine, that men might haue good workes enough for themſelues, and an ouerplus for others. *Hilary* gathereth hence, *that one mans good workes cannot bee applied to another.* Hierome ſaith, *Euery man ſhall receiue a reward for his owne workes: and that one mans workes cannot couer another mans faults in the day of iudgement.* The ſpeech of *Leo* may ſtoppe the mouthes of all Papiſts. *Though* (ſaith he) *the death of the Saints bee pretious*

vpon Mat 25.

ibidem.

Serm. 12. c passione,

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in the ſight of God, yet the killing of no innocent is the reconciliation of the world. The righteous haue receiued crownes, but they haue not giuen crownes: And the fortitude of beleeuers miniſters examples of patience, but not gifts of iuſtice. For the deaths of them all were priuate or particular: neither did any of them by his funerall diſcharge another mans dept: conſidering among the ſonnes of men, Chriſt our Lord is onely found in whome all are crucified, dead, an buried, and riſen againe.

Paul indeede ſaith to the Corinthians, *that he deſired to be beſtowed for their ſoules:* and *that hee ſuffers all things for the elect:* but this hee ſpeakes in reſpect of his Apoſtolicall miniſterie, & not in reſpect of any workes of ſatisfaction, performed by him in the behalfe of others.

Cor 12.15. Tim.2.

Againe,

Againe he ſaith, *I beare in mine owne bodie the remainders of the ſufferings of Chriſt*: but theſe remainders are the ſufferings which euery man muſt beare for himſelfe. For euery diſciple of Chriſt, muſt take vp his owne croſſe; and ſo accompliſh the ſufferings of the whole myſticall bodie. Coloſſ. 1.

Thirdly, by this we learne, not to relie on the gifts, ſuffrages,& praiers of others: but to ſeeke for a ſufficient and liuely faith of our owne. The fooliſh virgins that ſuppoſed they might haue furniſhed thẽſelues with ſufficient oyle of the wiſe virgins, were vtterly diſappointed. Therfore the ſpeech of the Papiſts is to be deteſted: namely, *that the ſuffrages of the liuing, that is, their faſtings, prayers, almes, maſſes, &c. doe 3. waies help the dead, by way of merit of con-* Bellar. de Indulg. c. 24. p. 85.

gruitie, by way of intreaty, and by way of ſatisfaction.

Laſtly, here wee learne that faith and the iuſtice of good conſcience muſt alwaies goe together. And for this cauſe it is not ſaid, that man liues by faith, but the iuſt man. Let all proteſtants learne and remember this. For it is Gods commaundement that wee ſhould ioyntly keepe faith and good conſcience. And it is a common offence to Atheiſts, Papiſts, worldlings, that ſuch as preted faith faile in the righteouſnes of good conſcience. Some it may bee, will ſay, that it ſhall ſuffice for them to call vpon God when they are dying, and to die by faith; I anſwer, that wee muſt not onely die and be ſaued, but alſo liue in this world by our faith.

FINIS.